













We are especially grateful to our friend, Brother C. Morris, for a copy of the latest catalogue of the Southern Baptist Theological Seminary. It is a marvel of neatness and will make every Baptist heart glad to read it, by showing that we have the foremost Baptist Theological Seminary in the world, for which we all thank God and take courage.

The fourteenth annual meeting of the Mississippi State Sunday School Convention will be held in Crystal Springs, commencing Tuesday, May 26, 1893, at 8 o'clock p.m., and continuing through the 18th.

The opening address will be delivered by Rev. A. A. Lomax, on "The Duty and Privilege of Working for Christ."

The following is taken from the Constitution:—  
Art. 4. The Convention shall be composed of delegates, chosen by the several Sunday Schools represented therein; each regular school of any of the Protestant denominations being entitled to one representative. And each county Convention shall be entitled to five representatives.

Art. 4. All ministers of the various denominations represented in this Convention shall be entitled to seats as honorary and advisory members, and shall have the right to participate in the discussion of all questions submitted to the Convention.

The programme provides for the discussion of matters of a practical nature and important to all Sunday School workers. The citizens of Crystal Springs will all come. Reduced rates will be provided over the railways.

H. H. ESTES, Chairman Executive Committee.

#### NEED FOR CHAPELS IN MEXICO.

God "dwelleth not in temples made with hands." Still these things are not to be taken as discouraging the building of houses where his people may meet for his holy worship.

About ten years ago our Board began work in Mexico, but as yet very little has been done in the way of chapel building on the field. With three or four exceptions, our congregations worship in hired halls. This is unfortunate, and the time has come when it should be remedied.

We need chapels first, because in many places it is difficult and often impossible to get halls well adapted to public worship. As a rule few such halls are to be found in a Mexican town, and these few are often owned by fanatics who would not, at any price, rent them for Protestant services. Second, besides, a chapel always gives greater stability and an air of permanence to the work. When we build a house of worship, the people see that we have come to stay, and so attention is drawn to our work.

Experience shows that when a mission builds a chapel, a large increase in attendance may safely be counted on. Nor is it strange that this should be the case. The same is true at home. All who know anything of mission work in large cities, know this to be true. The mother church does not try to hide her mission children back in a small, unsuitable room of a private house. On the contrary, just as soon as the interest demands it, a mission chapel is built and the worshippers are made to feel that they have a home, and what is more, the community feels that the church is in earnest about the matter.

For the present, Mexico makes but a modest request of the Board. It is not likely that within the next three years she will ask for many chapels. There are hundreds of houses of worship within the bounds of the Southern Baptist Convention, each one of which has cost more than Mexico will ask for chapel building from now till the close of the year 1894. A \$40,000 house of worship is by no means a rarity, and if the more than a million of Baptists of the South will give us this amount—less than 4 cents a member—we will put a neat chapel in every point where one is needed from now till January 1, 1895. Is not this a modest request—to ask the whole membership of our Convention to do for Mexico in three years, what many a church at home does for itself in one year.

Remember that just half the price that you are going to pay for that \$3,000 organ will be sufficient to build a neat chapel in Parras, and so make glad the little band of this town. In Guadalupe, the fourth city in the Republic in size, the second in importance, and the first in beauty and general attractiveness, the brethren will soon be asking for a church building, and they ought not to ask in vain.

Fellow-Christians, hear the modest, though earnest plea of Mexico for chapels!

A. PARTOW RUDD, Parras.

#### FOR THE CONVENTION.

The I. C. special, coach and sleeper, for Nashville, will be carried by regular train to Milan, and there be attached to the L. & N. special, which will arrive in Nashville Friday morning at 7 o'clock, 12 hours before the arrival of the regular train, and 11 hours before the arrival of any coach on any other line on regular time. If you are going by this route, buy a return ticket from any depot of the I. C., and get on the train which passes Jackson, Thursday, p.m., May 11. That is all.

H. F. SPURLOCK.

#### YOUNG PEOPLES MOVEMENT.

Numbers of our people are becoming interested in the Baptist Young People's Union of America. Some of the brethren, knowing that I have had some personal knowledge of the movement have asked my views of it. Some desire to know about special features of it. Perhaps I can make some statements that will interest the brethren. I was in the original conference in Cincinnati, presided over by President Harper which looked toward starting the movement. The ruling motives were two: First, to save our young people from being drawn into union organizations, and thus having them carried away from us. Second, to thoroughly ground them in a knowledge of the doctrines and practices, the history and work of the Baptist denomination. It proposes to supply the missing link between the Sunday School and the mature efforts of church workers. It is founded on the idea that with rising manhood, and womanhood, methods must be shifted from the childhood method, to others adapted to the advanced stage of existence.

The Union is the most thoroughly Baptist organization on the continent, i.e., the truest to the New Testament genius. Every local union is built into the local church, under its supervision, directed by the pastor and helpful to the church in all its work. All contributions are made through the churches and made to the objects supported by the churches. Unions in the South contribute to the Boards of the Southern Baptist Convention; those in the North to Northern Boards, and those in Canada to Canadian Boards.

The Union has no missionaries, nor work except such as concerns its own existence. Its purpose is to train the Baptist young people of America to be a reinforcement to the local churches and to existing organizations everywhere.

I have attended many Baptist Conventions, but to my mind the greatest of them in genuine Baptist teaching, in Baptist enthusiasm and Baptist promise was the Detroit Baptist Young People's Convention last year. Think of 5,000 Baptist young people representing every part of North America, and all included by the ablest men on the continent into New Testament form and filled with New Testament spirit.

The methods of work I cannot describe in the space of one article, but I may say that in the judgement of the ablest men on the continent, they are well suited to bring the young people to Bible ideas, practices and purposes.

Should Southern Baptists join the movement? I certainly think so. It seems to me by great odds the most hopeful move of the times. If it is off, why should we not join in it? It is objected that it will endanger our local interests, the answer is, it will do just the reverse; it will strengthen by all its force our State Conventions and our Southern Convention.

I not only think the South ought to join in the Union but I am perfectly certain that it will. Indeed it is doing it very rapidly now. I can think of nothing more likely to revitalize the vigor of our cause in Mississippi than to stir our young people from one end of the State to the other.

J. B. GAMBRELL.

#### TO THE PASTORS OF THE BAPTIST CHURCHES IN MISSISSIPPI.

The thirteenth Convention of the Young Men's Christian Associations of Mississippi will be in session at the University in Oxford, April 27th to 30th.

We would be very glad to have not only every town but every country church represented by one or more delegates.

We want to ask you to take up this subject in your congregations. If you have no Young Men's Christian Association in your midst, then arrange to send a delegate. If you cannot send a young man from your congregation, can you not go yourself? All who expect to attend and will send their names to Mr. Chas. F. Webb, University, Miss., will be provided with free entertainment while the Convention is in session.

Arrangements have about been completed for reduced rates on the railroads and it will cost very little to go from any part of the State. Your congregation could not possibly invest that much money to better advantage. In going wherever a ticket is purchased get a certificate that full fare has been paid, so as to get the benefit of any reduction that may be allowed in returning.

We presume that every pastor reads his church paper, and we take this means of addressing you because of the saving in money and labor. We hope that every pastor who reads this letter will consider it directed personally to him; and the chairman would be pleased to have a card from each one acknowledging its receipt.

Let us ask that you join with the committee in an earnest petition to the Great Head of the church to make our convention abundantly successful.

Yours fraternally,  
J. R. DUBOIS, Chairman.

For the committee.

#### SEMINARY NOTES.

DEAR EDITORS:—Another great day has come with us, when we meet and discuss the subject of subjects—missions. This certainly affords relief to the burdened mind of the student. Our meeting to-day was indeed interesting to us, as one of the most important mission fields in the world was discussed with enthusiasm. Our president, Dr. Dargan, opened the meeting by

reading appropriate scriptures, and Dr. Broadus prayed an earnest, feeling prayer.

The meeting was soon ready for business, when several encouraging reports were made of the mission work done in this city by the Seminary students. It is amazing to see the work done in the city by the students. Very few are idle on the Sabbath, and many are busy during the week.

A very interesting letter was read by a student from our beloved missionary, Bro. J. W. McCollum, 345 Kyo-machi, Fukuoka-ken, Kure, Japan, in which he calls for more men; and they are needed, for there are only two against millions. Who will go?

Bro. R. N. Barrett read a most interesting essay on Japan. For about a half hour we traveled with him through Japan, on foot a part of the time, and riding in a man-car the other, and all the time noticing the fertile fields of rice, the verdant hills, now and then disturbed by the smoke of night, or bursting forth with a great eruption which shakes the empire, and serves as a warning to the natives that there is a Supreme Being. But they only concede it to be a great fish in the mighty deep shaking his great tail. Our pilot carries us on, that we may see the rich resources of this great mission field. Now and then we cross a perennial stream, coming to the coast, where we behold the fisher's nets laden with scaly game, while the soft zephyrs play upon our brow.

But let us turn to fifty millions of souls who are themselves calling for the gospel. Why do they call for the gospel? Dr. Broadus explained it in his noble speech. He said the young men of Japan became thirsty for knowledge, and came to America and were educated here in a Christian land; and when they returned they saw the needs of their land and began to tell of Christ and Christianity; and that this is what makes America what it is. It is natural that Japan should want the same thing that makes America what it is; and Dr. Broadus still added: "Let us give Japan the gospel, and she will infuse Christianity into China, and become to China what England is to Europe."

Dr. Broadus says the popular books written in Japan are written by the women; the reverse to that of China. If any one wants to read a good book on Japan, Dr. Broadus recommends "Mikado's Empire," by Rev. W. E. Griffis.

Our meeting closed, and we all went to the table covered up with Japanese curiosities, and looked on with great interest.

A. C. BALL, Louisville, Ky., April 1, 1893.

#### SOUTHERN BAPTIST CONVENTION VISION LOOKOUT MOUNTAIN.

NOTICE TO ALL WHO GO THIS WAY.

BRO. HACKETT:—Will you permit me to answer in this way a number of brethren who have written me about going to the Southern Baptist Convention, the Queen and Crescent route by way of Birmingham, Chattanooga, Lookout Mountain, and through the great tunnel on the Nashville and Chattanooga road.

We do not want a special train, but we can get one if we want it. The schedule will be the regular one, which is about as follows:

Leave Vicksburg at 2:45 p.m.  
Leave Clinton at 5:40 p.m.  
Leave Jackson at 6:02 p.m.  
Leave Meridian at 11 p.m.  
Arrive in Chattanooga at 8 a.m.  
Leave Chattanooga at 2 p.m.  
Arrive in Nashville at 7:30 p.m.

Board the regular train at Vicksburg, Clinton, Jackson, or Meridian, Wednesday, May 10. Spend six delightful hours in Chattanooga in the cool of the day; travel over the picturesque country on the N. & C. road, and through the great tunnel under the Cumberland Mountain in the daytime, and thus get a view of some of the finest scenery in the United States, and arrive in Nashville Thursday evening and be ready for the Convention the next day.

Returning, stop off at Chattanooga as long as you wish, and see the wonders of that wonderful place. The fare will be the same as that on all competing lines, and will be one fare for both ways. From Vicksburg it will be, say, \$18.65; from Clinton, \$12.75; Jackson, \$12.50; Meridian, \$9 or \$10.

#### NOTE WELL.

1. All who want to go this way, write me at once and say so.  
2. Say, also, whether or not you want a sleeper.  
3. State where you will board the train.  
4. And say where you want to stop off, and how long.

It is important to provide yourself with stop-over privileges before you start.

B. R. WEMACK, Clinton, Miss.

#### MARRIED.

On April, 18th inst., at the residence of Mr. and Mrs. J. T. Downs, near Flora, Miss., their daughter, Miss M. Theta Downs, and Dr. Benjamin J. Plunkett of Brownsboro, Miss.

Dr. "Ben" has won a young lady for his wife of great worth, and of rare accomplishments. Their many friends bespeak for them a happy and useful life in their new relations to each other. May the divine blessing rest upon them throughout their union.

PASTOR.

#### A BEAUTIFUL LIFE.

"The death of Bishop Brooks touched the heart of our countrymen as it rarely has been touched before. When news of his sudden death flashed across the wires, lamentations were heard on every side, and the involuntary expressions of popular sorrow were as manifest as the convulsion of professional utterances. A collection of sincere testimonials to the worth of Bishop Brooks' helpful attitude toward his fellowmen is of great interest. Thomas Whitaker (2 and 3 Bible, New York) publishes in a handsome pamphlet a record of the service held in loving memory of the late Philip Brooks, D. D., at Music Hall, New York, Feb. 18. Addresses by Dr. Gray, Rabbi Gottlieb, Father Ducey, Rev. Lyman Abbott, Dr. Storrs, Dr. Day and Mr. Choate show how broad of the religion which enables men to see many minds and create a path of peace for their spiritual welfare. A beautifully engraved portrait of Philip Brooks appears on the frontispiece of this memorial, which has caught something of that spirit of 'inexhaustible helpfulness for his fellowmen' which was characteristic of that great soul. Twenty-five cents will buy a copy of the pamphlet, postage free."

FROM GILLESBURG.

We have just closed a meeting of with the church here. Most of the preaching was done by Bro. J. H. of East Fork. Bro. G. H. Bragg, licentiate, was in attendance and assisted. The preaching was mainly of the church; was strong and did good. Bro. Lane understood how to strengthen and help a congregation five by letter and four experience. Others are concerned as may soon follow. We have much to combat, but we are standing to our guns.

T. C. SCHILLING, April 17, 1892.

#### WHAT HAS THE SOCIETY DONE?

A brother mentioning the fact that the Sunday School Board of the Southern Baptist Convention had contributed \$5,000 to mission work, asked a question at the head of this, referring to the American Baptist Publication Society. I do not undertake to answer this question, but wish to call attention to another point seemingly overlooked by many. I see that the American Baptist Publication Society has published 100 copies, and that of the Southern Board at \$12 per 100, making a difference of 20 cents in favor of the A. B. P. S. If this difference obtained in the other publications, it seems to me that the Sunday Schools would be able to give \$5,000 to missions, get the results of the mission, and save many besides. It costs our school about 10 cents more for the Southern than it would for the Society's publications; I was told by the superintendent.

J. S. T. BUCK, Jackson, Miss., April 10.

#### REPLY TO GILDEROY.

It has been so long since I wrote up the minutes of the Holiness Band at Sardis, and since my friend and brother, Gilderoy, replied, and denied that John Wesley taught holiness, sanctification, etc., as the modern business people say, that the matter has been forgotten by many of the readers of the paper. I have said in all our papers, and in the Holiness Band, that we were not to be misled by the modern business people, who say that Wesley taught the second blessing, or sanctification, as a second work of cleansing, and I think so. Gilderoy does not think so, and so I all see it. I wish to say also, if Gilderoy constructs anything, I have said in all our papers, and in the Holiness Band, that we were not to be misled by the modern business people, who say that Wesley taught the second blessing, or sanctification, as a second work of cleansing, and I think so. Gilderoy does not think so, and so I all see it. 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# BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST

MERIDIAN, MISSISSIPPI, THURSDAY, MAY 4, 1893.

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## THE BAPTIST RECORD

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## EDITORIAL.

### NOTES AND COMMENTS.

We call especial attention to the articles under the head of "Heaven," now being printed in this paper. The series of nine or ten numbers will be worth the price of the paper. Suppose you show it to your neighbor and ask him to subscribe?

Wasn't that a little game of farce over at Honolulu the other day, when Mr. Commissioner Blount hauled down the Stars and Stripes from the public building and yet cleared the deck of the United States man-of-war and said to all other nations: touch her if you dare?

If a man will always faithfully perform the duty of the hour, he need not be vexing his right-tous soul because he can not forecast the future and tell what ought to be done one, ten or a hundred years hence. Now, man alive, is your time, now is your opportunity.

We regret to learn from The Biblical Recorder, of North Carolina, that our former Mississippi friend and brother, Rev. George Wharton, of Waynesville, that State, is confined at his home by sickness. We hope it is only for a brief season and that he will soon be at his best again.

"I believed therefore have I spoken." Beloved, if you would have the people to believe what you say and be influenced by it, then be sure to believe what you preach and preach what you believe. And preach it just as if you did believe it with all your heart.

We have heard that Rev. William Thigpen, of Lake Como, suffered greatly by the late cyclone that passed through that portion of the State, but we have heard no particulars. But we assure our brother and all of his of our profoundest interest and sympathy in their troubles.

More than 200 Methodist ministers in Ireland have signed an appeal to ministers in England to oppose home rule both on religious and commercial grounds. And all to avoid falling under Catholic rule, which they have every reason to believe would be most intolerant.

The articles now passing through The Record, in numbers on Heaven, are being very carefully prepared and are intended to give our people a more practical idea of our future home and how to make ready to make the best of it. It might be well to mention it to your neighbors and get them to subscribe for the paper and read it.

We observe that Dr. Keeley is reported to have sold his interest in the "Keeley Cure" for \$10,000,000. We only hope it has fallen into proper hands, and that the cost of treatment has been lessened instead of being increased. We would that every poor whiskey-enraged drunkard in all the land could have this benefit without money and without price.

The U. S. Blue Book is a good one to have. It is full of useful information on many practical subjects. It costs only seventy-five cents and is worth all of that and more too. If you want it write to J. H. Soule, Washington, D. C., with the money enclosed and he will send it to you at once.

There are some people who help mightily to make a church prosperous. They are the people who have strong faith, who are consistent in their lives, who are prompt in all Christian duties, who sit in the seats nearest the front, who pray much at home, who are not given to finding fault, who practice self-denial, who are liberal with their means, who are cordial to all church alike and especially the poor, whose zeal is tempered with knowledge and who talk their religion in prayer-meeting, at home and wherever else they can do so to profit.

Mr. Spurgeon once said: "Baptist ministers don't like dancing, for the very fact that one of their number lost his head through it." Yes, and many of them have lost their heads (official) since on account of it. But the worst of it is that in the latter case the dancers have always been of their own household of faith and not that of Herod. Their cases are really worse than that of old Baptist pioneer.

A negro farmer recently sent his four mule team to market at Starkville, Miss., with fifteen bushels of sweet potatoes, twenty dozen eggs, one barrel of ribbon-cane molasses and six fat hogs. Three of the mules in the team were home-raised and the old man's home showed other evidences of thrift. Way may not many more of our colored citizens enter the list of the thrifty and prosperous?

Bro. W. B. Williams, of Louisville, Miss., is one of our most earnest and successful pastors and, always happiest when crowded with work. He is now serving five churches on three Sundays and yet has one Sunday in each month (the fourth) not occupied. Any vacant church within striking distance of his home either by the "dirt road" or by rail would do well to secure his services for that Sunday.

It is a good thing to illustrate Christian living by incidents from your own experience. No doubt Paul won many trophies for the Master by telling about his own conversion. And Mathew doubtless no less as he told how the Master passed by where he sat at the receipt of custom and said, "Follow me" and how he was thrilled and moved and how gladly he arose and went.

The Columbus caravel, Santa Maria, Nina and Pinta, sailed from Havana, on the 15th, for the United States. They took a prominent part in the great naval review to be held at New York on May 17. These imitations of those old ships serve to show that the present age of sailors are not the bravest that ever was, for few sailors now would have the courage to set out on such a voyage in such doubtful sea-going vessels.

The Biblical Recorder, in speaking of a divine call to the ministry, gives out some plain and strong words. Hear him: "The man who has not a well defined and clear-cut experience of a call to preach has no right to ask for either license or ordination." And until he can make it clear to the church that he has such an experience he ought not to be licensed to preach nor indeed encouraged to preach. It is the many self-called preachers who are now vexing the churches with untempered mortar.

It is said that Secretary Carlisle's advisers are men of few years and of even younger appearance. Hamlin, first assistant secretary of the treasury, is 36, Eckles, comptroller of the treasury, is 34, and W. E. Curtis, the other assistant secretary, is 38. Well, it probably makes little difference as to age who the assistants are when there is a wise and experienced head in the lead in great affairs. That was where Rehoboth missed it. He and all of his advisers were little more than kids, whose counsels lost him ten-twelfths of his kingdom.

It is a great responsibility that abides on the preacher of the gospel. The man who does it should be well assured that God has called him especially to that high and holy office. The man who is called of God to that work has the promise of the Holy Spirit's presence and help, but it is by no means sure that any other preacher has. Perhaps there would be less error and more truth preached and less worldly church membership if there were fewer spiritually uncalled and untaught preachers in the field.

We have recently been indulging in some figures relative to the removal of slavery from our body politic and moralizing a little thereon. The conclusion reached has not been complimentary to either our good sense or good morals. All people are agreed that the negro was the cause of the late war. Now in 1891 there were 4,000,000 negroes in the Southern States. At a fair estimate—average—they were worth \$500 each, which would give \$2,000,000,000; and even at double that rate only \$4,000,000,000. Then the war for their freedom cost both sections in actual money, \$12,000,000,000, to say nothing about the 1,000,000 of men who perished. This shows that the government might have paid full price for every negro which it had guaranteed their owners in possession thereof and saved \$6,000,000,000 and 1,000,000 of valuable lives. Was any nation ever guilty of such fully and wickedness?

### ABOUT NEW ORLEANS.

A pleasant run on the N. O. & N. E. R. R. of seven hours last Friday night, brought us into the great Southern Metropolis at 8 a. m. on Saturday, just in time for a standard breakfast at the well known hotel, the St. Charles, which put us in the right mind for business. With the aid of the city directory and a suggestion from a friend or two, we soon found our men, dispatched our business, and were ready for some social calls.

We found our two sisters, Mrs. Archibald Mitchell and Mrs. Helen Green, and their families, in usual health and reasonable prosperity, with whom we spent several very pleasant hours. At night—Saturday—we were at the Garden District Theater—not to witness a play, but to hear our friend, Sid Williams, the evangelist, preach a real good gospel sermon. Sunday was the last day of the seven weeks meeting, conducted by "the Purser brothers," and an immense congregation was present on Sunday night, when Bro. John F. Purser gave us one of his best sermons, and after his own earnest and eloquent style. At 11 a. m. that day, each of the two congregations worshipped at their own place of worship. Bro. R. H. Purser, of Wesson, preaching at Valencia street church, and the Record man essaying to do the same thing at the Opera House where the meetings were being held. All agreed that it was a fairly good day. The record of the meetings showed the gain to the membership of the two churches to be 78, at least two thirds of whom were by baptism, and a fine spirit of religious life and activity in both of the churches. We should say that the outlook for the Baptists in New Orleans is more favorable now than it has ever been, perhaps, in the history of the city. The first church greatly needs a house of worship, as it is well known that they lost by fire the one in which they had long worshipped. They are now meeting in a hall near the old site, but it is small and ill ventilated, and quite unsuitable except for temporary purposes. However, the progressive pastor, Bro. John F. Purser, and his wide-awake deacons and many others are moving, and will soon, we doubt not, develop plans for a suitable and well located church house. Everybody in Mississippi knows the "Purser brothers," and will be ready to agree with us when we say the right men are in their proper places in New Orleans, and that with the sympathy and co-operation of God's people and the divine help, a few years will work great changes for the better in that great and wicked city.

We had a very pleasant visit with Bro. Seago and his interesting family, which will not soon be forgotten. It was our good fortune to meet some dear good friends from North Louisiana, Sister Bowles and Miss Minnie Gatter, from Keesee. Sister Bowles was the wife of one of our deacons when we were pastor in Shreveport; a man of most sterling worth not only as a deacon, but in every other way, whom the Lord called home less than two years ago. Our sister has our profoundest sympathy in her heart desolation, and our earnest prayer for the loving presence of the Great Comforter. It was quite pleasant to meet many other friends, among whom was Mrs. Simmons, whose excellent tenor voice used to swell the songs and choruses in our services in Shreveport; and also Dr. Ledie, formerly of New Orleans, Texas, but now of New Orleans. We also met many special friends of our "Miss Emma," from whom we brought a whole cargo of good wishes to that "elect lady." Eleven o'clock on Monday night found us at home, thanking the Lord that everybody was well and happy, and Tuesday morning we were in the Record office and as hard at it as if we had not had three of the most pleasant days of the season off. May God's people keep their eyes and hearts on our Baptist cause in New Orleans, for great things are yet to be done there, and the time is not far hence.

Archbishop Ireland when attending the Kenrick jubilee said: "Catholicity is Democracy." Catholicity is a government by one man, the Pope, in whom supreme power is vested, a pure autocracy in which the laity figure only to pay the bills and to obey their superiors implicitly. A democracy is a government by the people collectively. When a man of Archbishop Ireland's position can say to a Catholic audience what every intelligent man and woman who composed it, know to be false yet without dissent, it is a pitiable mental degradation that is pitiable in the extreme. To be a Romanist is to accept anything if said by authority, which to an independent mind would be impossible. "This true, 'tis pity, pity it is, 'tis true."—EX.

### OUR OBSERVATORY.

We are indebted to Rev. E. Z. Simmons, of China, for a printed report of the South China Mission. This report is compiled by Rev. G. W. Greene and printed at the expense of members of the Mission. It is a pamphlet of a dozen pages filled with valuable information with regard to the work of our missionaries in South China.—Bro. J. J. W. Mathis reports the work on the Coast "in a more hopeful condition than ever before. His church at Hantsboro will pay his expenses to the Convention.—Bro. W. W. Dickes writes encouragingly of the work at Hatesville. He feels that they have the right man.—Bro. Alfred. Batesville is a good little church, and we rejoice that they are doing so well.—Prof. R. G. Kendrick, Jr., of Eion College, N. C., writes us that he greatly enjoys the visits of The Record. We are glad that he does, and hope that he will favor our readers with an occasional letter from the Old North State.—The Central Baptist is authority for the statement that it is the purpose of Governor Northern, of Georgia, to give himself to preaching the gospel the rest of his life after his term of office expires. That will be all right, for in doing so the Governor ascends from a lower to the highest office; but we fail to see why he should wait for his term of office to expire. It is a different thing, however, when a preacher gives up the ministry to become a Governor.—The Kentucky Baptist tells us that Gov. Tillman, of South Carolina, was horrified when, upon a recent visit to Louisville, Ky., he witnessed the enormity of the liquor traffic. We are surprised that the man who has taken the lead in having his State embark in this traffic, should be so affected. Perhaps the shock comes from the fact that the Governor dreads Kentucky's competition in this business.—Where will the Convention go next year? We do not know, but we hope that the city which invites it will not make such great promises at the time the invitation is extended, and then fail to fulfill them before the time that the Convention is to accept the invitation. It is a high and holy duty to make large number that is about to come down upon them, and utter such mutterings as to cause many who ought to go, to stay away in disgust. It is not good manners to treat invited guests in any such way.—We are glad to know that we were in error last week with regard to the condition of Dr. Boyet. We have a letter from him informing us that he is able to fill his pulpit at the morning hour each Sunday, and to visit the sick of his congregation. We sincerely hope for his speedy restoration to perfect health.—"Blue Mountain and Ripley have placed the cash in their pastor's hands and said, 'Go to the Convention at Nashville.' The Lord willing the pastor will obey.—J. N. McMILLAN. We are not at all surprised, for it is just like them to do it that way.—We are glad to receive a letter from Bro. E. B. Miller telling us of the gracious revival he has in his church at Arkadelphia. Thirty-eight have been baptized. Bro. Miller is delighted with his new field.—The Central Baptist calls upon its readers to send news items, and gives as its reason for making this request the fact that it is not able to manufacture them. A very good reason indeed, and we hope that the readers of The Record will take the matter into consideration and act accordingly. Sometimes brethren complain that we make no mention of them and their work, when the facts are, we are unable to do so because they never write us a line to tell us how it goes with them. Be assured we will be only too glad to do the very thing you complain at us for not doing, if you will only help us a little.—Our meeting with the Blue Mountain church closed with forty-four conversions. The Lord is greatly blessing us.—J. N. McMILLAN.—We were pleased to have a call from our young brother, E. L. Carter, of Meridian, who was in attendance upon the Y. M. C. A. meeting. It will be many a day before we forget the pleasant hours we spent in his father's home last summer.—The Young Men's Christian Associations of Mississippi held their sixth annual Convention in Oxford last week. There were some interesting discussions, and the body seemed to be composed of very earnest Christian workers.—Bro. B. D. Rivers, who is principal of the school at Gloster, took advantage of the meetings of the Y. M. C. A. to visit his parents. We were glad to hear such favorable reports of his work.—"My afflictions have been long and very serious, as well as very painful, but I am cheerful and happy for the discipline and blessed approach to the Father that I have had, and I

would not go back and undo it." We take the above from a private letter. They are the words of a brother who has been laid aside by sickness for months, and not permitted to work for the Master. Thank God that we know that all things work together for good to them that love God.—From what the brethren write us, we feel sure that a number of Mississippi pastors will be ordered by their churches to report in Nashville at their charges. It does this mean? Simply that one in these churches is interested in himself in the matter, and a little effort raised money enough to pay the expenses of the journey. What will your church do? The times are so hard, you say, and this makes only an additional reason for your paying the expenses of your representative.—Some people are too important to condescend to do little things, and these are the people who invariably fail to do anything that is worth doing.

THE CYCLONE SUFFERERS.—A committee composed of the following well-known citizens of Lake Como, to wit: Dr. J. O. Denison, G. W. Rainor and C. T. Thigpen, have been appointed to receive and dispense, as needed, the contributions that may be sent in for the relief of the cyclone sufferers of that place and surrounding country. Those homes and property were destroyed by the raging winds on the 19th ult. We have heard none of the particulars, and know not who have suffered, but are assured that the calamity has fallen on many, and that many persons were seriously hurt, besides those who were killed outright. Here is an opportunity for all well disposed people to render an invaluable service by sending help to the committee at once. Men of Israel, help.

This is what Mr. James Anthony Rond, the historian, says about America: "Every true Catholic is bound to think and act as this priest tells him, and a reputation of Catholics becomes a theocracy administered by the clergy."

Under such a constitution as this, under such a government as this, they will assert their powers and their principles more and more. Give them the power, and the constitution will be gone. A Catholic majority, under spiritual direction, will forbid liberty of worship, and will try to forbid liberty of conscience. It will control education; it will punish opposition with excommunication, and excommunication will be attended with civil disabilities." If our people don't believe these things are so, they will sit down with folded hands and wait until, like the foolish fly, they are fast in the spider's web. Then—O my! what shall we do!!

The very latest from Bro. Nofflinger says we have had a "precious revival." Many saved. Twenty additions and more to follow. This is glorious news and everybody will rejoice with the happy West Point pastor and his good people.

A large number of our people do not realize how completely the affairs of this city (St. Louis) have been turned over to the tender mercies of the Roman Catholic church, as is the case with every large city in the country, how it permeates and controls all the departments at Washington. They do not realize that it is the most perfectly organized, the most insidious, the most pernicious and the most universally disseminated body of men in the world. They do not know what it has done and is doing for the world. Because of the absence of such knowledge they are listless, heedless and un-American.—W., In The True American.

On a line with the current discussion now going on in Roman Catholic circles a Catholic paper has this to say: "The question of the establishment of a Republican party composed of Catholic politicians is now troubling the minds of the clergymen and laymen of France. For reasons which apply to the United States equally as well as to the French Republic, it is not to be called a Catholic party in order to protect the movement from the faintest suspicion of being a militant one against other religious communions." But all the same its true design is a "militant" organization for Catholic supremacy in this country as well as in France. "Eternal vigilance is the price of liberty" with the Jesuits and the devil as our adversaries.

The American Protective Association seems to be taking on considerable proportions in some Northern cities. They are being felt in the elections.

## CHRONICLES.

L. A. D.

Any sickness is unpleasant; but when serious and unbroken for months it is trying and depressing, to say nothing of the pain. Such has been the case with the wife of the Chronicler. She has not been able to go out alone since the first Sunday in January. On Wednesday last, under advice of physicians, she was brought to Castalian Springs, for the benefit of their healing waters. It is a beautiful place, three and a half miles west of Durant, in Holmes county, and kept by that prince of hotel men, Charles Elmore, of Meridian.

The morning of our departure from home, the train for Jackson was three hours late; so it was about 8 a. m. when we left the depot. There were a number of Meridian people aboard; some going to the Veterans' Meeting at Vicksburg, and others to the Y. M. C. A. at Oxford. Those of us who were going north, had to lie over in Jackson till 5 p. m.—but this happened not to be a hardship with the Chronicler, as his sick wife was able to enjoy a needed rest with relatives.

While on the train we had a good view of the country, and were much interested in what we saw. On either side were fields or forests; some of the former in a fair state of cultivation, and others abandoned to grass and weeds; at least for a time. Cotton seemed to be in the lead; but corn and oats were receiving a larger share of attention than usual, and more hogs are being raised, we learn. We could but think of the need of more factories in our towns; factories for utilizing the staple production and factories to use the various and abundant supplies of valuable timbers.

What our country needs is development. We have the resources; whether it be lands, timber, minerals, water-power or most anything else wanted. It is a splendid place for homes; with religious, educational and social advantages. If we had more capital, many improvements might be made, of course, such as better roads, increased that is the reason that there is the greater opening for immigration.

One thing is apparent; more attention is being given to the cultivation of vegetables and small fruits for transportation. This industry is becoming quite a feature with us; and shipments of cabbage, potatoes, melons and tomatoes already quite large from certain sections. We noticed a number of strawberry gatherers at work as we came along the road, and wondered such fruit, including raspberries, which are easily raised, was not more generally cultivated.

In Jackson the progressing edifice of the First Baptist church is a prominent object. We are glad to see that Pastor Sproules has been so successful. Our denomination ought to have an imposing house of worship at the State Capitol. At Morton we were pleased to see the new house just completed, and rejoice with our brethren there at the consummation of their wishes. They deserved success for "patience" continuance in well doing."

Our Roman Catholic friends had just been celebrating their centennial of establishment in New Orleans. There was too much pomp and worldly display in it to suit Baptists. The assumptions of primacy and power are not admitted by our people—some of whom think them dangerous to the Constitution of our country and to civil and religious liberty. It is a fact that many do not know, that Baptists claim to be as old as Catholics, (and really older.—Eds.) and to conform more closely to Bible doctrines and practices. But we cannot branch out on this subject fully just now.

### A CARD OF THANKS.

EDITOR RECORD.—I have selected this medium to express my earnest thanks to the brethren and friends of this State who have helped us with their means since the destruction of all we had by the disastrous cyclone some weeks ago. Brethren, please accept our heartfelt appreciation for substantial aid in time of great destitution. Especially do I feel grateful to Editor Hackett, Pastor Farish and Dr. Gambrell for their effort in our behalf. May the Author of liberality ever bless you in every good work. Your brother,

J. F. BYNUM.

Society is often more concerned about the way a man enters and leaves a room than about his fitness for being admitted to the room at all.—EX.

Nothing is so common as to see a man building a house on a shaky foundation. It is pleasant; even Meridian, Mississippi, lives complete and beautiful.

## MANY THANKS.

L. A. D.

We give below, as promised, a list of contributions for the benefit of Brethren J. E. Brunson and J. F. Bygum, sufferers by the cyclone at Toombs, Miss.:  
Miss Annie M. Reed, Tupelo, \$1.00  
G. S. Cooper, Tupelo, 1.00  
J. C. Calcott, Coldwater, 2.00  
Starkville church, 7.50  
Shuquak church, 83.50  
Brooksville church, 18.20  
G. H. Carter, Jackson, Ga., 4.00  
W. E. Berry, Blue Mountain, 3.00  
Col. H. Eastland, Forest, 2.00  
Mrs. W. W. Lowry, Forest, 1.00  
Mrs. Alberta Lowry, Forest, 1.00  
A sister of Lake Charles, La., 5.00  
J. L. Henderson, Pontotoc, 1.00  
H. J. Vanlandingham, West Point, 2.00  
G. W. Foster, Lee, 2.00  
Macon church, 9.00  
Mrs. S. B. Jones, Macon, 1.00  
Summit church, 18.00  
E. B. Fuller, Friars Point, 10.00  
Mrs. A. J. Garner, Glen Allen, 6.00  
W. J. Hunt, Haskins, 3.50  
Judge Benj. Thigpen, Lake Como, 2.00  
Willing Workers, Aberdeen, 2.00  
A. J. Brown, Aberdeen, 1.00  
R. A. Cooper and four others, Pontotoc, 2.10  
Mamie Hearon, Octoe, 5.00  
J. D. Lee, Vossburg, 2.00  
E. Edwards and wife, Kells' Store, 10.00  
Miss Maud Edwards, Kells' Store, 5.00  
A Record reader, 2.00  
Rawls Springs High School, by J. P. W., 2.25  
Ladies of Shuquak church, goods and supplies, 50.00  
Total, \$209.75

It is proper to say that this amount was not equally divided between these two brethren, but given to them as the different gifts were designated, the amounts being nearly equal.

In behalf of these brethren and their families, and on our own part, we return most hearty and grateful acknowledgments to all of the dear friends who so kindly responded to our call for help.

Beloved, don't criticize the man who will be sure to call you a fool and a hollow-head, and say that you ought to be bored for the simpies. Don't worry over much about these new ideas men, for they don't usually hold on to one of their own new progeny long enough for it to get its eyes open.

If you don't believe that the Roman Catholics are trying to influence legislation and have everything go their way, read this from a Catholic paper:

"The Senate of the United States, in approving the nomination of Morgan and Dorchester, took distinctly anti-Catholic ground, and placed the Republican party on the known platform. Catholics who have supported the Republican party must now give the matter serious thought. It becomes a question whether they can support a party of men who openly and avowedly are influenced in their public action by hostility to the Catholic church and the vital interests of Catholics. Every Senator who voted for this confirmation must be carefully watched. His future political career in his State must not be advanced by Catholic votes, which helped him to reach the position he has so shamefully abused. Each one is now a marked man."

Then for further information as to their designs, read this from the True American:  
"Our own Archbishop Kenrick said: 'Hereby and unbelief are crimes; that is the whole of the matter. And in Christian countries, as in Italy and Spain for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they will be punished as other crimes.' One holding and openly promulgating such sentiments as these, and wielding the influence he does, is more dangerous than a hundred red-handed anarchists in St. Louis."

REV. Z. B. GRAVES.

We give the following extracts from the Southwestern Presbyterian and the Meridian News with great pleasure, believing that it is due to the unfortunate minister who has suffered so much, and that those friends will be glad to know of his present status and future prospects.—Eds.

We take pleasure in calling the attention of our readers to the action of Tombeckee Presbytery concerning the ministerial status of one of our strongest preachers, Rev. Z. B. Graves, who, in the mysterious providence of God, has for years been laid aside from work by the severest of earthly calamities.—Southwestern Presbyterian.

The friends of Rev. Z. B. Graves, of this city, where he is so highly esteemed, and where his great talents have been so universally recognized and appreciated, will read with interest and pleasure the following extract from the Tombeckee Presbytery, which is taken from the Southwestern Presbyterian.

The following minute, annexed to Z. B. Graves, was ordered published: Your committee appointed to prepare abstract of minute touching Brother Graves, report thus:  
A communication from Rev. Z. B. Graves, bearing on the nature and purpose of affliction, was read and received with much tender interest by the Presbytery, and a committee was appointed to consider it, which they did, and recommended that it be published in permanent form as a tract. The Presbytery also expressed profound sympathy with Bro. Graves in the severe mental affliction from which he suffers.

In the meantime he was cordially commended to the committee of the Invalid Fund for aid.—Meridian News.

### THE MISSISSIPPI BAPTIST STATE CONVENTION.

A short time since I received official notice that the church at Vicksburg would be unable, because of the sickness of their pastor, to entertain the Convention in July. The Constitution of the Convention (Art. 9) provides that, "The President may, with the advice of any four other officers, call a special meeting of the Convention or change the time and place of the annual meeting."

When our church at Summit heard of the inability of Vicksburg to care for the Convention, they kindly sent an invitation for us to meet with them. In accordance, therefore, with the provision of the Constitution, by and with the advice of Vice-Presidents Sproules and Lowe, Secretaries Ratliff, I hereby officially announce that the next annual meeting of the Mississippi Baptist State Convention will be held with our church at Summit, Pike county, beginning on Thursday before the fourth of July, 1893.

W. S. WEBB, Pres. Miss. Bap. State Con. Clinton, Miss., May 1.

### A GOOD MEETING.

Last Sunday at 3:30 a large crowd gathered on the banks of a beautiful little creek one mile above Columbia, to witness the baptism of eight new converts. These, together with seven by letter, one received under watchcare, and a revival among the membership of Columbia church, are the results of a Knight, beginning on Thursday night before the second Sunday in March, and continuing nine days. We had a good meeting. The interest grew from the beginning to the close. There was nothing unreasonable; no high pressure methods. The meeting all the way through was conducted in a reasonable and sensible manner. Every appeal was made to the calm judgment of the hearers. The preacher laid God's truth upon the heart and conscience, and trusted the spirit for its sanctification. I feel that we, as a Christian people here at Columbia, are far above what we were, in point of spirituality and Christian zeal, and pastor and people are more united.

I am expecting no bad results to follow from the meeting, but much good. Bro. Knight is clear and forceful in his expression, combining in a moderate degree, argument and exhortation. He is sound in doctrine, and puts enough of it in each sermon to make it stand alone. We hope to have Bro. Knight with us again. I can recommend him most heartily to pastors as a safe man to have in their meetings; one who will do nothing to divide, but much to unite pastor and people.

J. R. CARTER, Columbia, Marion county, Miss.

### NOTES FROM SUMMIT.

Last Sunday was a good day for the Summit church. It was mission day. The church gave as she never gave before. Brother Rowe preached us a sermon full of Christ. And after the sermon \$100 was contributed without an effort.

Brother Rowe seems to be at home in his new work, and we all feel here that the Board has made no mistake in making him secretary.

Our meeting-house is being repaired just now at a cost of several hundred dollars. When the work is done we will have a neat, comfortable house.

Sister S. R. Young sat at home again in her new house built and furnished by numerous friends. May God spare her from further troubles.

The Baptists of Mississippi have a splendid opportunity for displaying Christian magnanimity concerning the college question. We can't all have our way. Let us do the wise thing. Let us vie with each other in acting Christ-like concerning this question, and it will end right. I am for the college whether it goes or stays.

Brother Rowe will preach the commencement sermon for Lea Female College on the third Sunday in June.

S. W. SISKLEY.



## STRAWS FROM EAGLES' NEST.

DEAR RECORD:—The outlook is growing brighter with us "in the north quarter," as the gentle, balmy spring time dawns "her latest styled dress, of green."

The Master's work is moving on nicely in some of our churches and we want to let you know about it. First,

### CAMP CREEK.

This church is situated about eight miles west of Guntown, and in the northern part of Lee county. It is in the midst of one of the finest regions in North Mississippi. The land is rich and productive and said to be easily worked.

The people, as a general thing, are solid, sturdy, intelligent and progressive farmers. The membership of this church can not be surpassed by any church nor community.

Here we find some of the best people we ever knew, among whom are the Epings, Coxes, Stokes, Lewells, Conways, Magers, Atkiss, Smiths, Brooks, Gibbons, Bonds, Dulaneys, Ryans, Agnews, Rhodes, Shirleys, and a host of others too numerous to mention. They are a kinder or more loyal people. This is the third year of my work with this church. They have system in their church work, as every church should have, and pay a fixed salary to the pastor; and it is paid too. And instead of falling short they give a little over every time, but that is Bible measure, you know and they are Bible folks.

Last year was a hard one with us, financially, but the salary is paid up in full, and the church's mission work was not neglected. There is a deep, earnest spirit of Christian work and love in this body, as is shown by the following facts:

In the past two years there have been fifty-four additions, and about forty-six of these by baptism. The church has paid her pastor three hundred and ten dollars and has paid about seventy dollars to mission work. And outside of this, the church gave me about thirty-three dollars to pay on a horse. Bro. S. M. Magee is treasurer of the "board of deacons," and is not only a good, useful man, but he is one of the best deacons I ever saw. Bro. G. W. Epling is clerk of the church and is efficient and worthy. I will tell you more of this work at another time.

Yours in Christ,

J. L. TURNAGE,  
Saidillo, Miss.

P. S.—You have heard of corned beef, of course, but did you ever hear of a corned preacher? Well, here is one: Bro. G. W. Epling and J. Shirley (one of the deacons) have purchased a small piece of corn and some meat, and are putting it in the crib (and smoke house) and said, "Camp Creek will see you out." [Good for Camp Creek.]—Eus.

### A YOUNG JUDAS.

In my travels up and down in the earth it has been my sad fortune to meet a number of young men—professed followers of Jesus Christ—whose lives and characters I would characterize by the above caption. "What do I mean by a young Judas? I refer to a handsome young man whom I met, and who is well connected, possessing more than ordinary talents, and ought, therefore, to be one of the most useful young men in his town; but the facts show this young man to be a traitor. Such a young man is a heaviness to his father, a sorrow to his mother and a burning shame to the church of which he is a member."

I. HE SELLS HIS LORD FOR TEN, FOR PLEASURE, FOR AMUSEMENT.

(1.) The theater. This is the place where a young man wastes much valuable time and money and gains nothing elevating and purifying. You apologize by saying that a young man misses the opportunity of his life if he does not hear such men as Booth and Barrett.

Yes, you will seize an ocean of theatrical performances, gathering to your net, the scum of profanity, the mud of vulgarity and the slime of nudity for the sake of hearing some popular character.

If theaters are what their own placards represent them to be, there is no good in them for those who care a snap for their own purity. Did Christ go to such places?

(2.) The circus. Young man, you can not afford to pay your money to feed and maintain such a school of iniquity as the circus. Moreover, when you attend such places you sell your Savior for naught. Young men, the sights and sayings of the circus can not fail to leave their ungodly impress upon your soul and you value your Lord very cheaply when you sell Him for such things.

(3.) The dance. This is a very popular amusement, and its own popularity proves its influence. I remember meeting a young man who, though he had been twice immersed, yet was not sufficiently cleansed to see the harm in the dance. He thought the preachers were "wrong in condemning the dance and he considered a church too narrow that would not put down the bars so that the dancing would be received into the church. His moral sensibilities were so blunted that he could not see the hand of the devil in the dance. He

sold his Savior for less than Judas received for Him.

The contact of the sexes is the life-blood of the dance. The fire of lust is kindled by the dance. Young ladies, are you pure? If so and you do not want to be handled by the libertine, stay out of the dance. There are thousands of women who would have been virtuous wives and pure mothers but for the infernal dance.

### II. HE SELLS HIS SAVIOR FOR SKEPTICISM.

He becomes the daily companion of a black-mouthed, smart Alex skeptic and carries him home with him and joins the skeptic in his objections to the Bible against the earnest words of a Christy mother. He laughs at the pertness of the skeptic. Young man, what you laugh at is a test of your character. You ought to excommunicate from your society forever a young man who does not respect your mother's Bible, your mother's God, your mother's Christ, your mother's feelings.

Whoever sells his Savior for the pleasures of the theater, the circus, the card-party, the dance, for eating, drinking, for skepticism, for a man as Jesus Incarnate, who sold his life for the redemption of the world, for as he is his price, runs out on one beating the air. The way is open, and the object before him definite and certain of his attainment. All that he casts behind him only accelerates his speed in reaching that that is before him. Each advancing step reaches firmer ground and gains more rapid speed. As the light in ever increasing radiance illumines his way, his assurance is more fixed and his hope more elastic. Now is his salvation nearer. In rapturous delight he sees the "pilgrim's rest."

### BLUE MOUNTAIN.

We are having an old fashioned meeting; old fashioned in that the pastor is doing the preaching. This is the sixth day of the meeting and the work has been very gratifying. Indeed, there have been up to date about thirty professions of faith.

We are very proud of our young pastor, Rev. J. N. McMillin. He has been preaching only about two years, but if you could have heard his preaching and seen his work this week you would have thought he had been preaching ten years and making good use of his time at that. He is preaching here and at Ripley. The people at Ripley recently showed their appreciation of him by presenting him a very fine book case and now the ladies of his two churches have again expressed themselves by making up money to send him to the Southern Baptist Convention.

Bro. McMillin is a son-in-law to Rev. St. Clair Lawrence, who is now making his home here and proving himself a valuable addition to our community.

Blue Mountain church has given \$100 to the Centennial fund and besides has run her State Mission collection to \$140 and her Foreign Mission collection to \$160. We have yet to take our collection for Home Mission of the Southern Baptist Convention and Ministerial Education. We are happy.

W. T. LOWERY.

Blue Mountain, April 22.

### HEAVEN OUR NEED.

NO. 2.

2. It being conceded that heaven is our highest, eternal need, it follows that we should earnestly heed the injunction: "But seek ye first the kingdom of God and his righteousness." Other things may engage our attention and claim our time, but this must be first. Its importance will not permit that it should be secondary. Our most serious thought, much of our time, and our highest energies, must be given to the attainment of the "one thing needful." Objects of deepest earthly interest, and such as may intensely engross the tender sympathies of our hearts, must not overshadow this. Desire for them must fire the soul, lift the mind to its loftiest aspirations, burden our prayers and animate our songs. With such diligence must we seek it that it shall shape our actions, mould our character, purify our lives and fit us for citizenship in a nobler sphere. We must not forget, nor lightly heed that solemn warning, "Without holiness of heart no man shall see the Lord." So absorbing must be the abiding desire and the steadfast hope of heaven as to wear our affections from parishing things of earth, that we shall feel and live as those who have their citizenship there. As sojourners here, on pilgrimages to that goodly land, we must leave all hindrances behind and take only such things as will help us on our way. Having set our faces Zion-ward, we must press onward. To look back is not only to lose ground, but to incur the displeasure and rebuke of our blessed Master.

We must not only seek earnestly, but with certainty. The foolish man built upon the sand. Another climbed over the wall. Let us do neither, but find the foundation rock and enter through the door. There must be striving to enter through the straight gate. The lions need to be girded, and the armor buckled closely about us. Let the sword of the Spirit glitter in defiance of all enemies, and the arm be bared for every battle; heaven the aim and victory the end.

### 4. THE PROSPECT SURE.

Of many things we may and do fail. Of this we are assured that we shall not. Tempests may beat upon us and dark clouds overhang our way, yet there is ever "a silver lining behind the cloud." It is "that good part which shall not be taken." It is treasures laid up "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1:3-5. So plain, explicit and assuring are these precious words, that comment can add nothing to the perspicuity or emphasis. It is best to take them just as they read, as the solid foundation for that hope, "which hope we have as an anchor of the soul, both sure and steadfast." To give all the sweet assurances of scripture that make clear the security of the heritage of all God's children, would require to transcribe much of the Bible. The Lord our God has taken special pains to make this as clear, strong and encouraging as language can make anything. So he who runs to the race, for heaven as his prize, runs not on one beating the air. The way is open, and the object before him definite and certain of his attainment. All that he casts behind him only accelerates his speed in reaching that that is before him. Each advancing step reaches firmer ground and gains more rapid speed. As the light in ever increasing radiance illumines his way, his assurance is more fixed and his hope more elastic. Now is his salvation nearer. In rapturous delight he sees the "pilgrim's rest."

and who is now employed as a Bible agent. Coming to the main chain of the Sierra Madre we cross over, leading our horses up one side and down the other. We now leave the great table-land of Central Mexico, traveling eastward toward the Gulf of Mexico, going down, down, down, until we enter tierra caliente (hot country). The dreary and wintry mountain scenery is exchanged for green fields, growing corn, beautiful orange orchards; the same tree being adorned with white flowers, green fruit and luscious golden oranges ripe to the falling. In some orchards bushes of ripe fruit lie on the ground, yet untouched by the harvester.

Entering the head of a remarkable canon, we wind our way down it thirty miles, crossing thirty-five times a dashing little river which is hastening onward, apparently with limited time, toward the Gulf. Owing to the long, bad road, my horse and I are both thoroughly jaded when we reach Montemorelos, the fourth day, a distance of about one hundred and seventy-five miles from home. I telegraphed the manager of the Association to express my thanks by the next train. Having rested my tired and feverish body by a good night's sleep, the following morning, armed with my blanket and a pair of red leather saddle pockets, containing a change of linen, some Spanish Bibles and tracts, the manuscripts of some theological lectures, etc., I started for the train. As I am neither a king, Congressman, nor capitalist, but a poor Baptist missionary, I boarded the third-class car. This car has three long, parallel benches, two on the sides facing each other, and one through the middle, all extending from end to end of the coach. Taking my seat about midway the car, I soon began to talk to those near me; first about things in general, the weather, then the God of the weather, the Bible, etc., in the meantime pulling out a Bible, quoting and reading many proverbs, promises and precepts. Owing to the noise of the rolling train I had to elevate my voice to be heard. After awhile the train reached a station and stopped, but I, having become interested in my subject, continued to talk in a high key. Looking around I observed that nearly all in the coach had their eyes fixed on me, and were listening. Soon the train moved on and I continued my talk. I don't know how many miles long my sermon was. I distributed a number of tracts, which were accepted with apparent pleasure. The people were all strangers to me; yet I prayed the Lord that his word, though imperfectly spoken, might be of some use to the hearts of poor, ignorant people.

Reaching the Association, I was most warmly received. When I had finished the business and was ready to adjourn, they kindly invited me to address the body. In the course of my remarks I told them of a recent visit I had made to a town where the Quakers have a mission station. Taking an afternoon stroll with three Mexican Quakers, we passed alongside of a beautiful little stream three or four feet deep, and as clear as crystal. Remembering that the Quakers do not believe in baptism, I said to these brethren, "See what a good place to baptize. Baptists should occupy this territory." Looking over the packed congregation, and into the upturned faces, many of which were radiant with broad smiles, it was easy to detect in my hearers a hearty endorsement of and sympathy with the principle involved in the little incident just related.

The Association adjourned Saturday noon, but I was requested to remain over Sunday, and preach and baptize some candidates. It was a busy day for me. I gave them three sermons, besides a talk on baptism at the water. Two candidates were baptized in a limpid little stream flowing through an orange grove. Although there is much opposition to the gospel in that city, there were about one hundred persons present; among them the civil judge, an attorney and others of respectability. Many witnessing for the first time the ordinance thus administered, expressed themselves as being much pleased.

On Monday morning I left Cadereita, visiting two other cities on the railroad, and preaching three successive nights to good congregations. Then, regarding my horse, I turned my back homeward, winding my way back through the long canon and over the Sierra Madre, preaching along in the towns and ranches, in some of which we have churches already organized. But the worst time was still ahead of us. By starting before day and rushing forward until after dark, we reached the desired point to spend our last night out. The old patriarch of the ranch received us cordially. I at once asked him, according to Mexican courtesy, about the health of the family, and he told me that very day his fourteen-year-old daughter had died of small-pox; therefore they were in great trouble. Though I did not consider it prudent to stop, there was no alternative, as our horses were too much fagged to go further, so we entered the inclosure. Soon the "watchers"—men and women—began to gather until they filled the house and yard. They would shoot off sky-rockets from time to time, which, according to Catholic superstition, served to frighten away the

evil spirits from the corpse. As I was very tired, I converted my saddle and blanket into a couch out in the yard, where I slept two or three hours, notwithstanding the vociferous singing of the "watchers," which was continued the most of the night. About 2 o'clock in the morning, as I was thoroughly chilled, I went into the kitchen, where they had a small fire built up in the middle of the house on the dirt floor. I saw three hand-mills about the room, on two of which the women began to grind corn for breakfast. They made a large brass kettle full of corn-meal gruel, which they drank sweetened with molasses or brown sugar. They served me two cups of hot, which I drank with relish, as I had missed my supper the night before. We waited with impatience the coming day, and with the first rays of dawn we started for home, having before us a distance of fifty miles. But, oh, the dust, the dust. I have never seen it worse. At times I was almost choked, being unable to see the road, or even my horse. I hope we were nearing the close of the dry season, which usually extends from November to April. We reached home at 4 P. M. I was very tired, but the comforts of home more than made up for the discomforts of the journey.

I wish I had space and time to tell you all about our bright outlook in Doctor Arroyo; our crowded congregations, full Sunday School, flourishing girls' school, with twenty students enrolled; this school costing the mission a mere song. I am ordering material to enlarge our preaching hall to accommodate our constantly increasing congregation. We are on the very top round of buoyancy and hope. The Lord God be praised for his rich blessings unto us. Let us all continue to work and pray and pay; our time here is short. With very much love to you all,

J. G. CHASTAIN.  
Doctor Arroyo, April, 1893.

### WASHINGTON CORRESPONDENCE.

#### THE SENATE.

Has adjourned but office seekers are yet with us. The hotel corridors are full of them. The best place, however, to differentiate the species is under the doors of the Secretary. Here at the proper hour they crowd like fish seeking their noses out at an air hole in the ice. The door of the Democratic Congressmen is also besieged like a bank during a "run." His bell rings from 9 a. m. until 5 p. m. The applicant for the commission, who at home gets up at daylight, is the first caller. His shoes are a mangle, well worn and his overcoat was in style a few days back, and his well-brushed heavy beard, and a shaggy and unkempt appearance, and pulls the bell with a jerk as if to take it with him. When the door is opened he rushes past the maid as though he owned the house. No chance to tell him "not at home." His visit is generally long and he comes out smoking a cigar from the member's stock, with a happy expression on his face. At a late hour politicians, apparently from the West or South, ride up in carriages. They look back on the members, with legs crossed, cigars clutched in their mouths and hats tilted on the backs of their heads. Evidently they are somebody's "influence" whose claims they are pressing. Next arrives a young man, neatly dressed, and into the upturned faces, many of which were radiant with broad smiles, it was easy to detect in my hearers a hearty endorsement of and sympathy with the principle involved in the little incident just related.

The Association adjourned Saturday noon, but I was requested to remain over Sunday, and preach and baptize some candidates. It was a busy day for me. I gave them three sermons, besides a talk on baptism at the water. Two candidates were baptized in a limpid little stream flowing through an orange grove. Although there is much opposition to the gospel in that city, there were about one hundred persons present; among them the civil judge, an attorney and others of respectability. Many witnessing for the first time the ordinance thus administered, expressed themselves as being much pleased.

On Monday morning I left Cadereita, visiting two other cities on the railroad, and preaching three successive nights to good congregations. Then, regarding my horse, I turned my back homeward, winding my way back through the long canon and over the Sierra Madre, preaching along in the towns and ranches, in some of which we have churches already organized. But the worst time was still ahead of us. By starting before day and rushing forward until after dark, we reached the desired point to spend our last night out. The old patriarch of the ranch received us cordially. I at once asked him, according to Mexican courtesy, about the health of the family, and he told me that very day his fourteen-year-old daughter had died of small-pox; therefore they were in great trouble. Though I did not consider it prudent to stop, there was no alternative, as our horses were too much fagged to go further, so we entered the inclosure. Soon the "watchers"—men and women—began to gather until they filled the house and yard. They would shoot off sky-rockets from time to time, which, according to Catholic superstition, served to frighten away the

evil spirits from the corpse. As I was very tired, I converted my saddle and blanket into a couch out in the yard, where I slept two or three hours, notwithstanding the vociferous singing of the "watchers," which was continued the most of the night. About 2 o'clock in the morning, as I was thoroughly chilled, I went into the kitchen, where they had a small fire built up in the middle of the house on the dirt floor. I saw three hand-mills about the room, on two of which the women began to grind corn for breakfast. They made a large brass kettle full of corn-meal gruel, which they drank sweetened with molasses or brown sugar. They served me two cups of hot, which I drank with relish, as I had missed my supper the night before. We waited with impatience the coming day, and with the first rays of dawn we started for home, having before us a distance of fifty miles. But, oh, the dust, the dust. I have never seen it worse. At times I was almost choked, being unable to see the road, or even my horse. I hope we were nearing the close of the dry season, which usually extends from November to April. We reached home at 4 P. M. I was very tired, but the comforts of home more than made up for the discomforts of the journey.

I wish I had space and time to tell you all about our bright outlook in Doctor Arroyo; our crowded congregations, full Sunday School, flourishing girls' school, with twenty students enrolled; this school costing the mission a mere song. I am ordering material to enlarge our preaching hall to accommodate our constantly increasing congregation. We are on the very top round of buoyancy and hope. The Lord God be praised for his rich blessings unto us. Let us all continue to work and pray and pay; our time here is short. With very much love to you all,

J. G. CHASTAIN.  
Doctor Arroyo, April, 1893.

Well, to-day the loftiest monument looks down upon blocks of noble buildings, over the buried bones of world-wide fame standing in the garden-spots which Tom Moore ridiculed as morasses.

CAPITAL.

### THE NEGLECT OF THE AGED.

It was a strange plan of nature, that of making the extreme ends of human life, infancy and old age, conditions of helplessness. But of these two stages, infancy has by far the greater natural advantages for its comfort and happiness. For when an old person is neglected and misused, in addition to the physical discomfort is the mental suffering occasioned by such treatment. It is a shameful fact that many old people are treated with unfeeling neglect when left dependent on the mercy of their children or more distant relatives. In many a home where the old father or mother or grandparent is left a helpless charge on a younger generation, they are made to feel keenly their dependence; they are reminded by many hints how much expense they are; how much the room they occupy is needed; how much extra care they make in the family. There is but little charity shown the falling faculties; and the infirm body, that must have extra warmth and extra care to keep the feeble life-blood going, is regarded as an unwelcome burden.

Will Carleton understood the treatment suffered by many old people, or he could never have written "Over the Hills to the Poor House." Such filial neglect as described in that poem is not more poetical fancy, but a more frequent reality in life than is generally supposed.

A painful instance of such recent came to my knowledge. An unusual subscription was taken up in a church of one of our cities. It was to raise money to send an old lady to one of the Old Folks' Homes. She had long been a widow; was left with two children, a boy and a girl. She learned the dressmaker's trade, and by much hard labor supported her family. At last the children were grown. The daughter married a well-to-do, selfish man and moved to a distant State. The son also married and moved a distance from his mother. The old mother supported herself as long as she could, but at last she had to succumb to the infirmities of age. She wrote to her daughter, saying she would have to make her home with one of her children, as she was unable to take care of herself. The daughter replied that she had married without any means, and she did not want her husband to have any of her family to support. She said it was the son's place to take care of her mother.

The son was written to, and he replied that he was not well off as his sister, and they had not a room they could spare.

The old woman, pierced to the heart at such replies, determined she would never make her home with either of her children. She told her troubles to a lady friend and a member of the church. The result was, an interest in her welfare was awakened, and the requisite sum for entering an Old Folks' Home was raised in the church. And she is to-day cared for in that public home, while her own son and daughter travel their own selfish roads in life.

There is no more pathetic object in life than an old, dependent person, whose life-work is finished—who lives from day to day with no special purpose or ambition to stimulate life; simply waiting for the grim messenger, whose certain call is constantly expected by them. Some people seem to think that the sensibilities of such old people become callous; that they are indifferent to slights and inattention; that they can put up with inferior accommodations and few comforts with the younger members of the family. But instead, I think the feelings of such ones become painfully sensitive. Their dependent condition is gall to the last degree. If they do not complain, it is not from indifference, but because they know complaining would be unavailing. The lesson they have learned in the hard school of life stands them in good stead in this final trial.

Is it not enough that old persons must bear the painful consciousness that life is about over; that the once vigorous body has become feeble and inactive; the quick mental faculties darkened by a cloud, and the physical beauty that charmed the eye has withered at the touch of age? Is it not enough that all this should be borne, without being made to feel that there is no welcome spot or willing care for them in life?

The protection of aged parents by their children is one of the beautiful and just claims of nature. And the son or daughter who, through greed and selfishness, refuses to bestow such care when needed, is an ungrateful and unnatural exception to the human family.—Exchange.

### COOL WATER AND COOL BREEZES.

An essential to comfort in the summer time. Blue Mountain can furnish this in as great abundance as any other place in North Mississippi. From the middle of June until the middle of September, I will keep open for summer boarders, the boarding house known as "Spring View." The house is situated at the foot of "the Mountain" and within a few yards of the finest of the Blue Mountain springs. If you are tired come here and find a place to rest. Board four dollars per week or fifteen dollars per month. Special reduction to families. Address, M. T. Gardner, Blue Mountain, Tipton county, Miss.

### LETTER FROM CHINA.

DEAR RECORD:—We have just held our Association here at our home chapel, Ng-Sia-Sai. The attendance was the largest that we have ever had. The papers were generally good, promptly discussed, generally in a practical way, though some few speeches were theoretical and visionary. We spent but little time on organization or the harnessing of the body. Three days were filled full of devotional services, and in earnest discussion of such subjects as the following: "What are the best methods to get many people to repent?" "The preacher should be humble and polite towards all." "What are the best methods to get the officials and higher classes to believe?" "What are the best methods to get country women to hear the gospel?" "Christians should attentively hear preaching." "Preachers should be temperate in all things." "How can believers obtain a larger measure of the Holy Spirit?" These subjects were assigned a year ago to brethren and sisters, who had carefully prepared essays. A committee of arrangements assigned to each a time for being read and discussed. The night sessions were given entirely to prayers, meetings and devotional services. These meetings were lively, spiritual, and very helpful.

The letters show that sixty had been baptized during the year. Present membership seven hundred and ten. Contributions for all purposes, \$1,400 and upwards. About \$400 of this was given by missionaries.

On Monday after the Association there was a general meeting at the Tung-Shek chapel. The brother in charge of the work there, Chan Kam Shing, has recently been very ill, but the Lord has raised him up and he thinks that the Lord wants him to build a chapel on the river front of the lot. A fund has recently been built along the river and this now becomes the highway and the old chapel is left on a back street. After some talks by the pastor of the Canton church, Dr. Graves and Brother Chan, a building committee was appointed and subscriptions were asked for. Some \$333 were subscribed, more than half given by the Chinese. Many of them gave very liberally. They often make me ashamed of my own giving. This meeting was a fitting close and climax to the good Associational meetings.

Our work starts off for the year with encouraging prospects. Seven have already been baptized.

Our quarterly class or "Training Institute" has about forty in attendance. We of course, think that Brother Jamble in following our example in his training work, is doing right. Dr. Graves and I put in our best efforts during this class period, one month in each quarter. I will send you one of the annual reports of our mission. You may get some items from this that will do to publish. With Christian love to you and best wishes for the success of THE RECORD, and a request that you pray for us and our work; I am

Yours fraternally,

E. Z. SIMMONS.

### SEMINARY NOTES.

DEAR RECORD:—This is another day with the students and faculty of our beloved Seminary. God saw fit in this providence to remove one of our brightest and best students from us last evening at 7 o'clock. Services were held to-day 11 o'clock in the Seminary auditorium in honor of our deceased brother, C. C. Coggin, of South Carolina.

The services lasted over an hour, being conducted by our President, Dr. Broadus. The services opened by singing "He Leadeth Me." Dr. Whitlitt then read the 90th Psalm with power and effect and Dr. Kerfoot prayed a most earnest prayer. Dr. Broadus said let us sing, "Nearer My Home To Day Than Ever Been Before." Dr. Sampson read the cheering words of the resurrection from the fifteenth chapter of first Cor.

Dr. Dargan made the address in which he said this is the fourth student that has died since the Seminary has been located in Louisville, and South Carolina sheds many the number. The speaker said half the good things, and was succeeded by Brother Pentuff, a student who had been a special and personal friend of the deceased. He spent a good deal of time with him during his past months illness, as he lingered with typhoid fever. Bro. P. would cheer him up and tell him to get well and go home, but he said, "I will never see home again; I am bound to die and my great regret is that I can't live to take more of the Seminary course." The song was sung, "Shall We Gather At The River." We thought Brother Pentuff had moved the audience to tears with his eulogizing words of pathos, but when Dr. Broadus arose from his chair and asked if the brother of the deceased was present, and on being informed that he was, he said in a tremulous, tender voice, with eyes filled with tears and heart overflowing with sympathy, "When you take your dear beloved deceased brother back home to father and mother and loved ones to bury him, tell them they have our deepest sympathies." We all wept together. I never saw so many people weep before. Prof. Robertson prayed at the close. We sang "Asleep In Jesus, Blessed Sleep," and Dr. Broadus pronounced the benediction.

At 2:30 this evening the students and faculty formed a procession and bore our lamented one to the train in great sadness. Bro. V. I. Masters of South Carolina is gone with the deceased to his last resting place, and will return in a few days. On our return to the Seminary building some

one asked, "Who will be next." We are glad we don't know.

Yours for Christ,

A. C. BALL.

### SOUTHERN BAPTIST CONVENTION.

In arranging for the coming session of the Southern Baptist Convention in this city, the committee desires to have as soon as possible the names of all persons knowing themselves to be delegates, either of the Convention or the Woman's Missionary Union or the Education Society. We wish in sending out this notice to call special attention to the following points:

1. We will make ample provision for entertaining only accredited delegates. This rule will be rigidly adhered to.
2. As we expect to furnish homes to all delegates, we will not be responsible for any accommodations made for entertainment at hotels.
3. All delegates who may prefer hotel accommodations at their own expense and will write to the committee to that effect, will have the very best possible arrangements made for them.
4. The committee will be glad to furnish any information or to make any arrangements at boarding houses and hotels for all visitors who may request it.
5. A special committee on reception will meet all trains and furnish information and assistance to both delegates and visitors.

The careful observance of these rules will greatly facilitate the work of the committee and add to the comfort of the great crowd which we are expecting.

MINIMUM HOTEL RATES.

Maxwell House (headquarters), per day, \$2.50; Duncan Hotel, \$2.50; Nicholson House, \$2.00; Commercial Hotel, \$1.50; Bailey House, \$1.00; boarding houses generally from \$1.00 to \$1.25. In sending names, please address M. B. Fletcher, Chairman.

W. C. GOLDSBERRY,  
Nashville, Tenn., March 22, 1893.

### FOR THE SOUTHERN BAPTIST CONVENTION.

The Baptist Society, a coach and sleeper, will leave Jackson for Nashville, via the I. C., May 11, at 5 p. m., and arrive without change on the morning of the 12th, at 6 o'clock. Let all those who expect to go over this route, send me their names immediately, stating at what station they will get on the train, and whether they wish a berth in the sleeper or only a seat in the coach. The fare will be \$12.50 from Jackson and return. The sleeper will be extra.

H. F. SPYGLASS.

### SOUTHERN BAPTIST CONVENTION.

The thirty-eighth session (48th year) of the Southern Baptist Convention will be held with one Baptist church in the city of Nashville, Tenn., beginning Friday, May 12, 1893, at 10 a. m. Preacher of Annual Session, Rev. W. E. Harner, D. D., of Virginia; alternate Rev. J. Morgan Wells, D. D., of Texas.

LANING BURROWS,  
OLIVER F. GREGORY,  
Secretaries S. B. C.

### PLEASE NOTE.

Anyone who can aid in securing the minutes of the following named Associations for 1892 will confer a favor upon me, and perform a service for our denomination: Bethel, Leaf River, Liberty, Southeastern, West Pearl and Tishomingo.

I am very anxious that the present year's statistics shall be full. Brethren please aid me in this important work.

T. J. BAILEY,  
Statistical Sec'y, State Convention,  
Gutman, Miss.

### WHAT HAS THE SOCIETY DONE?

A Baptist brother living in Missouri calls attention to the fact that the Sunday School Board of the Convention has generously distributed \$3,000 of its expected profits for the present year to the mission boards of the Southern States, to aid their mission work, and asks: "What is the Publication Society doing for mission work in these States?" This question is entitled to a candid answer. On inquiry, the bookkeeper of the Missionary Department of the Society makes the following statement: "The Society expended an aggregate of \$1,400,000 in the States covered by the Southern States in direct mission work. Reducing these books to wholesale cash rates, they would amount to \$1,000,000. This is an aggregate of \$400,000 more than the amount this year just closing will be more. For the last twenty-eight years an average of \$100,000 each year has been expended by the Society in the Southern States in direct mission work. Besides this, the Society made last year donations of Bibles and Testaments, books, and other Sunday School literature, amounting, at catalogue prices, to \$7,500.75. And the average value of the grants made every year for the last twenty-eight years, is \$1,200. The answer, therefore, to the question is in brief this: The Society has given every year for twenty-eight years, over \$1,000,000 to aid the mission work in the Southern States. It has never been for a moment forgotten that every dollar made of the Publication Society for Sunday School books or periodicals added to the Society's ability to help the mission work of Baptists in all sections. Not only does this literature itself do good, but the profits go directly to mission work."

### HO! FOR THE CONVENTION!

Go to the Southern Baptist Convention at Nashville, Tenn., on May 12, by the Queen and Crescent route, and see the finest scenery in the South. Get a stop-over ticket and spend a day on Lookout Mountain. Same price as by other routes. It will put you in Nashville one hour sooner than any other route. Through sleeper to Chattanooga. For further information, write to Dr. B. R. Womack, Clinton, Miss.

DOWN'S IRON BITTERS cures Dyspepsia, Indigestion & Debility

## WOMEN.

CEN President Clinton, Vice-President Jackson, Recording Campbell, Mrs. Sall, Mrs. Ann, Mrs. Nae, Mrs. Ma, Objects of stions, Hon Ministerial, Mrs. Sall, and Home

CHINA:—prayed a moaned a stationer, ship, 912, 12; school, \$996.00. STUDY: their cause, their victory, work, stationer, Praying, go? The power of count of opportunity.

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### CHINA.

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We must and not we The gospel, gospel," no world to c We must c and show for Christ, come to us cheerful we spoken un which the we as we c sham for t must feel kindly, be it met while v We need n Any one Ch even one Ch be gotten s



## Woman's Work

### CENTRAL COMMITTEE.

President—Mrs. Adella M. Hillman Clinton.  
Vice-Presidents of Thirty-four Associations, Corresponding Secretary and Treasurer—Mrs. Rebecca P. Sproule, Jackson.  
Recording Secretary—Mrs. Minnie Campbell Dameron, Jackson.  
OTHER MEMBERS.  
Mrs. Sallie A. H. Haley, Jackson.  
Mrs. Annie B. Radliff, Jackson.  
Mrs. Nannie J. Landers, Canton.  
Mrs. Mary Bailey Allen, Clinton.  
Objects of Benevolence—Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Sustentation, Aged, Minister and Home Uses.

### MAY.

CHINA.—Fear ye not the reproach of men, neither be ye dismayed at their revellings. Missions, 39; native assistants, 29; stations, 41; churches, 12; membership, 917; baptisms, 130; schools, 13; scholars, 433. Contributions, \$996.09.

STUDY TOPICS.—Recent riots and their causes. Our three fields and their veterans. Other societies at work. Medical missions and missionaries. The neglected interior. Praying for laborers. Ought I to go? The devil's intrenchments. The power of Christ. Stewardship account of Centennial privileges and opportunities.

### NOTICE TO SOCIETIES.

In order that we may have a full report for the Southern Baptist Convention, I ask that the Secretaries of the Sunbeams and Woman's Mission Societies report to me by May 1, all money not previously reported, also money expended since the sending of the last report and May 1.

Mrs. R. P. Sproule,  
Sec. and Treas. of Cen. Com.

### CHINESE WORK IN THE SOUTH.

In the report of the Committee on Plan of Work at the last annual meeting of Woman's Missionary Union at Atlanta, Ga., May 1892, the third item reads:

"That wherever the Chinese are found, whether many or few, be gathered and taught the word of God and prayer."

In order to bring this work definitely before our Woman's Missionary Societies of the South it is necessary to present the need for such work, and also to give some encouraging features connected with it.

In almost every city of considerable size in the South may be found Chinamen in larger or smaller numbers. It will be observed that they are anxious to perfect themselves in the English language and may therefore be induced to attend school on Sunday for this purpose, though it is to be regretted that they are too frequently indifferent to appeals on the subject of personal religion.

This at the outset seems discouraging. But wherever one heart in a community is found to undertake this work, instances may be cited showing most blessed results following efforts put forth by such an one. The fact in these schools that each scholar must have his own particular teacher tends to concentrate work; and if the teacher labors and prays in the spirit, the effort cannot be in vain in the Lord.

Der Sang, a member of East Place church, and convert of that Sunday School, stated when spoken to about attending the school that he laughed in derision; but after finding he could there be taught English, he concluded he would become a scholar. He says he came to this country to make money and after he should be able to lay aside several thousand dollars he intended to return and enjoy it in his own home in China. The lady who became his teacher was determined that God should give her his soul, and for this she labored for this she prayed, and Sunday after Sunday, while teaching his letters and setting copies on his slate, she made him feel her deep and personal interest in him. He came to find that she was his friend, and gradually his heart was opened to receive the message she had for his soul's salvation. Now he says, though he came for money, he has found what money cannot buy, that which is beyond all price—"The love of God shed abroad in his heart"—the forgiveness of sins.

We must "approach the Chinese and not wait for them to seek us. The gospel plan is "go preach the gospel," not sit and wait for the world to come to hear the truth.

We must seek out the Chinamen and show ourselves their friends for Christ's sake, and when they come to us we must give them a cheerful welcome. There is an unspoken universal heart language which the Chinese understand as well as we do. There must be no sham for they will detect it. We must feel kindly, as well as act kindly, be like Christ, and love the men while we may abhor their ways. We need not wait for others to begin. Any one Christian may begin with even one Chinaman, if no more can be gotten at first.

As far as reported there are only twelve schools among the Baptists in the South for the Chinese, but we hope that this work will receive the attention of our women, and that many more schools will spring up

all over the South. "The harvest is great."

Mrs. JAS. POLLARD, Baltimore, Md.

### THE CHINESE HABIT OF DOING THINGS BACKWARD.

We find the Chinese are a peculiar people, obviously practical. Despotically governed, they are abominably free. Ugly in feature, they are yet substantial in color and appearance, and make a Caucasian who has his photographs taken with them look milk-and-water. Proverbially polite, they are impudently inquisitive. Lovers of proverbial truth, they are a nation of liars. Reliable, substantial, industrious and conservative, they are yet non-committal, lazy, and, to use Mr. De Quincy's words, "unreliable."

They work for nothing and board themselves, supporting their family out of what they can make by such an opportunity.

But one of the most peculiar traits of the Chinese is the way they have of doing things backwards, or diametrically opposite to what we do them in Europe and America.

In America when two persons meet they raise their hats and shake each other's hands; here to shake the hat would be an insult, and each man shakes his own hand.

When a friend or relative dies they wear white mourning instead of black, and allow themselves to become dirty, instead of keeping themselves clean.

They turn to the left when they pass each other on the street, instead of turning to the right.

And when they address their friends they use the family name and first and surname last. Thus John Smith in China would be Smith John.

Enter a school and you hear a tremendous noise as of a hundred persons talking at once; it is the pupils studying. They all study aloud.

The carpenter when he uses his line, instead of using dry white chalk, uses wet black ink.

When the women sew, instead of pinning the garment to their knee and sewing toward them, pin it to their bosom and sew from them.

They read down their book instead of across, and from the right side cover toward the left, putting foot-notes at the top of the page, and running titles along the left side of the leaf, printing on one side of the paper only; folding it at the outer edge, and cutting it along the back.

Instead of blacking their shoes they whiten only the edges of the soles.

They wear their sleeveless garment, corresponding to our vest, entirely on the outside, each outside garment being a little shorter than the one under it; as if our under coat were longer than our overcoat.

In company they keep their hats on while we take ours off.

We stick the candlestick into the candle and waste about an inch; they stick the candlestick into the candle and burn it all.

Our ladies wear their bangs on their forehead; the Chinese ladies wear theirs on the back of their necks.

We build the best side of the house towards the street, and very often throw the dirt in the back yard. They build the windward side of the house outward, and throw all the dirt into this street.—Gospel In All Lands.

### CHINA'S HOME MISSIONARIES.

Although the invasion of the Pacific Coast of the United States by the so-called "vicious Chinese" is a topic of discussion, it is not sufficient to know that the work of evangelizing them here has its echoes among their fellow-countrymen in the Centennial Empire. No emigrants to American shores return to their own land in larger numbers than the Chinese.

Of the 125,000 Chinamen in America, it is estimated that 11,000 more sailed for their own country than arrived during 1888 and 1889.

By some of these the truth will be magnified, and so they themselves become the nuclei of future schools and churches. Direct evidence confirms the benefit of ministering in the things of the gospel to the Chinese in the United States.

A promising mission at Hong Kong, which the American Board has established, is the visible outgrowth of a mission for Chinamen in California, and more notable is the formation of a society by the Chinese in that State to operate in South China.

Through the sojourn of Chinese passengers in the American Republic, a holy harvest is being garnered. Who shall deny the presence of the Divine hand directing the coming of Chinamen to America?

### THE RESULTS ALREADY ATTAINED.

"The efforts put forth for China's conversion have not been thrown away. Some men speak as if the money spent in China were wasted, and the lives devoted to that land were uselessly sacrificed. This is not the case. The Chinese move slowly, it is true, but they do move. You cannot expect an elephant to hop about like a canary bird, nor a great, conservative people to change their religion and their habits of thought in a day. Those who understand the Chinese character best, and are the most intimately acquainted with the work done in China, are the most hopeful for her conversion. Christ is getting to himself a people from among the millions of China. Much of the effort hitherto put forth in China has been of necessity preliminary work. Here old civilizations

and organized systems of religious belief prevail, the primeval forest must be cleared away before the harvest can be garnered. God's providence and His grace go hand in hand. For centuries China's ports were closed, her people were isolated, their language was not understood. Now many of her ports have been opened, the prejudice of her people are being removed, and the their language has been mastered. We are beginning to see the results of the preaching of Christ. The yearly ratio of additions to the churches is increasing, as well as the yearly numbers. There are now about 25,000 communicants connected with the various Protestant bodies in China.

### THIRD QUARTERLY REPORT

OF WOMAN'S WORK FOR THE QUARTER ENDING APRIL 1, 1893.

#### OXFORD ASSOCIATION.

Vice-President, Mrs. Mattie L. Leavell, Oxford; no. w. m. s.; sunbeams, 7.  
Good Hope w. m. s., home uses, \$ 5 50  
Oxford w. m. s., foreign missions, 2 90  
home missions, 2 93  
Centennial fund, 27 15  
Sunny Side w. m. s., centennial fund, 2 20  
Total, \$40 57

#### PEARL RIVER ASSOCIATION.

Vice-President, —, no. w. m. s., 5.  
Society Hill w. m. s., Japan, foreign missions, \$ 1 35  
Home missions, 1 30  
Foreign missions, 7 60  
Total, \$10 25

#### SPRINGFIELD ASSOCIATION.

Vice-President, Mrs. C. J. Lowrey, Forest; no. w. m. s., 4; sunbeams, 0.  
Morton w. m. s., home uses, \$319 05  
STRONG RIVER ASSOCIATION.

Vice-President, Mrs. Lola B. Johnston, Steen's Creek; no. w. m. s., 2.  
Stonewall w. m. s., home uses, \$19 00  
To Cato Price memorial, 4 00  
To Jackson church, 1 50  
Foreign missions, 2 50  
Total, \$37 00

#### TIPPAH ASSOCIATION.

Vice-President, Mrs. Mary L. Bene, Blue Mountain; no. w. m. s., 10; sunbeams, 4.  
Union w. m. s., Japan, foreign missions, \$ 3 00  
Foreign missions, 2 50  
Beulah w. m. s., Cuban lad, home missions, 5 00  
Fellowship w. m. s., Japan, foreign missions, 4 00  
State missions, 65  
Jonesborough w. m. s., tuition of girl in Mrs. Janie Greaves's school, 6 50  
Total, \$21 65

#### TISHOMINGO ASSOCIATION.

Vice-President, Mrs. E. Louise McComb, Corinth; no. w. m. s., 9; sunbeams, 3.  
Mt. Olive w. m. s., state missions, \$ 2 00  
Home uses, 1 00  
Foreign missions, 1 00  
Juka w. m. s., home uses, 11 20  
Kosuth w. m. s., home missions, 2 50  
Centennial fund, 16 00  
Home uses, 12 99  
Hunk Creek w. m. s., foreign missions, 75  
Ministerial education, 5 00  
Home uses, 1 25  
Corinth w. m. s., foreign missions, 8 85  
State missions, 11 55  
Home uses, 2 00  
Corinth Willing Workers, state missions, 3 00  
Home uses, 3 00  
Total, 93 25

#### UNION ASSOCIATION.

Vice-President, Mrs. Neppie O. Thompson, Rodney; no. w. m. s., 18; sunbeams, 2.  
Fellowship w. m. s., Japan, foreign missions, \$ 3 00  
Ministerial education, 5 00  
Cuban lad, home missions, 50  
White Oak w. m. s., Cuban lad, home missions, 2 00  
Home uses, 2 00  
Hermansville w. m. s., Centennial fund, 5 00  
Cuban lad, home missions, 5 00  
State missions, 5 00  
Brynna w. m. s., ministerial education, (box) 10 50  
Bean's School House, y. p. m. s., Cuban lad, 50  
Rodney w. m. s., foreign missions, 2 50  
State missions, 5 00  
Ministerial education, 22 15  
Home uses, 1 00  
Centennial fund, 2 00  
Rodney y. p. m. s., Mexico, Cuban lad, home missions, 50  
New Zion w. m. s., state missions, 5 00  
Ministerial education, 2 50  
Home uses, 1 10  
Total, 87 45

#### WEST JUDSON ASSOCIATION.

Vice-President, Mrs. Mary Reed Pogue, Tupelo; no. w. m. s., 18; sunbeams, 8.  
Tupelo W. M. S., home uses, \$62 10  
Centennial fund, 41 00  
To McNutt church, 1 00  
Tupelo Sunbeams, centennial fund, 2 50  
Poplar Springs w. m. s., centennial fund, 5 00  
New Prospect w. m. s., home uses, 1 35  
Home uses, 1 10  
Total, \$104 05

#### YALOBURHA ASSOCIATION.

Vice-President, Mrs. F. R. Towne, Grenada; no. w. m. s., 14; sunbeams, 4.  
Grenada w. m. s., state missions, \$ 6 00  
Centennial fund, 80 00  
Home uses, 9 75  
Grenada Sunbeams, centennial fund, foreign missions, 1 00  
Centennial fund, home mission, 1 00  
Chulahoma w. m. s., centennial fund, 3 00  
Mt. Paran w. m. s., Japan, foreign missions, 5 00  
To church at Shell mound, 1 00  
Total, \$92 75

#### YAZOO ASSOCIATION.

Vice-President, Mrs. Alice Booth Drane, Winona; no. w. m. s., 14; sunbeams, 9.  
Prince Sunbeams, money, Japan, 2 00  
Winona w. m. s., foreign missions, 15 00  
Home uses, 56 00  
Box, 83 00  
Lexington Sunbeams, h. m., state missions, 2 00  
Lexington w. m. s., f. m., 1 00  
To McNutt church, 11 30  
Home uses, 18 00  
Carrollton w. m. s., box to frontier missionary, 1 00  
Goodman w. m. s., box to frontier missionary, 2 95  
Home uses, 3 00  
To McNutt church, 1 00  
Total, \$122 25

#### ZION ASSOCIATION.

Vice-President, Mrs. Fannie Fox Thorp, Waltham; no. w. m. s., 4.  
Hebron church, Mrs. Mary D. Murphy, cent. fund, \$ 25  
Hebron church, Mrs. A. M. Ramey, centennial fund, 1 00  
Total, \$1 25

#### NO ASSOCIATION GIVEN.

Sandersville w. m. s., foreign missions, 2 80  
From Baptists near Mayville, centennial fund, 6 00  
Total, \$8 80

#### Grand total.

Mrs. R. P. Sproule, Sec. and Treas. of Cen. Com. (Treas.)  
RAILROAD RATE  
The Southern Passenger Association (which embraces nearly all the railroads east of the Mississippi and south of the Ohio river) was called to, as usual, on Jan. 15, for a full year for the round trip. The application was referred to the Rate Committee in February, and then action was postponed. While single roads have shown a willingness to grant this usual rate, no official consent has yet been received from the Southern Passenger Association. I am glad to announce that the Louisville & Nashville R. R. have made a rate of one fare for the round trip; and I hope other roads will do the same. Other announcements will be made.

#### O. F. GREGORY, Sec'y in charge Transportation.

#### CHIFFMAN'S ASTHMA CURE

Is used by inhalation, thus reaching the seat of the disease direct. Its action is immediate and certain. No waiting for results. Ask any druggist or address, Dr. R. Schiffman, St. Paul, Minn., for a free trial package. e. o. w.

#### SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENN.

There promises to be a very large attendance on the Southern Baptist Convention at Nashville, Tenn., which will occur in May next, at the usual, the Richmond and Danville railroad, including the Georgia Pacific Division, is making all the arrangements for a comfortable and pleasant trip for all those who wish to attend from this section.

#### A PREACHER AND TEACHER WANTED.

Correspondence desired with a Baptist preacher who wishes a location where he may build up a school and preach for the church at the same place. If a good and acceptable preacher, he will find little competition round about. Great abilities not necessary in either line. A married man who will locate permanently, with some little means at command, preferred. Address, W. L. MULLINS, Lafayette county, Blaine, Miss.

**Said the Owl**  
to himself, "If the moon I could get, whenever I'm dry, my throat I could wet; The moon is a good thing, you can purchase five gallons of  
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W. A. Slocum, M.D., 183 Pearl St., New York.

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DEAR RECORD:—I have not read an editorial in a long time which I thought came nearer hewing to the line than your leader in last week's RECORD upon the above subject. It was a fair and dispassionate discussion of the matter in hand, giving the origin, the subject and the possible result of such organizations. Please stand upon the walls, not only to see, but to cry aloud so that our churches may not be induced, without knowing what they are doing, to adopt every new device that is gotten up for designing purposes. It is much easier to stop before harm is done, than it is to pull off when the worst has been done by these new and questionable devices which are springing up like wild-fire all over the country.

As you very properly say, our Southern Baptist churches are standing closer by the Bible than any people in the world, and we should resist, with all the power God gives us, anything which has in it the slightest tendency to draw away young people from the moorings of the fathers. I had not understood, until I read your editorial, why Northern Baptists were so anxious to press this young people's conference. *Yes, South, but I think that* their zeal has led them to disregard what was really courteous to our Convention and to our people. They pick up a man amongst us here and there and through him are trying to bring us into line, whether we will or not. But we have the same experience a few years ago when certain efforts were made to swallow up the Southern Baptist Convention. They made use of the tactics now employed, and found out, when they were used for a time, that the tools were out and the workers gave up the job and our convention became greater than ever. We predict the same fate for the present scheme to whip Southern Baptists into line, and drive them from New Testament principles. I would not be discourteous, but it seems to me that it would not be amiss to remind our brethren across the line that Southern people are not so ignorant as they suppose, and that it might serve a better purpose for them to turn their attention in other directions. Have they exhausted themselves upon the colored brother or does he refuse to accept their advanced views as to what the New Testament teaches? My experience with the colored brother inclines me to believe that the latter is the true statement of the case. The colored Baptists of the South, like their white Baptist brethren, are very rigid in their adherence to the scriptures. C. A. T.

**BATCH OF NEWS FROM CLINTON.**

Usual good health prevails, and everybody is at work. This is a good place to work; this no one has as denied.

Our class of young ministers is doing well, it is growing smaller, but sorry to say, a few of the brethren have gone home because they feared they could not find the means to remain till the close of the session. It is to be regretted. The Mississippi Association has some very interesting help. Will the churches of that Association respond at once with a little more help?

The preacher boys at the "Nelson stage," otherwise called "The Flying Pan Brigade" because they throw down cooking, need a few more boxes. Send in another box two, kind friends.

The Commencements are drawing near, and everybody is getting ready. The societies in Mississippi have had their anniversary exercises, taking to the end of the session, were brilliant occasions. The class of last year were: Thoughtful, dresses well delivered, good music suitably rendered, gorgeous food, tastefully and skillfully arranged, good audiences well dressed and early, fashion and beauty.

The Theological Society is composed of young ministers in Mississippi, and is a very useful organization. Its anniversary was an interesting occasion. Our young ministers are not wanting in ability, they take a large share of college courses every year. It is a young man who has been assigned the year of *Yale* to this year.

The annual concert of Hillman was said to have been the most brilliant and in every way the best ever given by that excellent.

Mississippi College has a new organization, viz: The Mississippi College Glee Club. It is praiseworthy, is winning an enviable reputation.

They are studying college music used in Harvard, Yale and other, and other great universities, secular and sacred, humorous and pathetic. Their musical talent skill have charmed and surprised our college and town people.

Boyet, of Vicksburg, will preach the commencement sermon at Mississippi College.

Work of grading the Mississippi College grounds is going on rapidly and vigorously. On the same grade, sand, and otherwise to satisfy the grounds. A great change in appearance of the grounds has been wrought. When done, and ornamenting the grounds, repairs on the buildings taken up.

Our Spokes will not go to the farm, I am informed, but will remain in Jackson.

for good

and loving wife is found in the fact that they breathe the very spirit of an exalted and cheerful consecration to her divine Master. Her trust was radiant with the light that streams from the heavenly world.

She wrote much in verse. Her lines are marked by smoothness. The poetic imagination without which poetry is machine poetry, scintillated throughout these fugitive compositions. Less than a year she brought this tribute of affection in memory of our own precious daughter. We quote the closing lines as expressive of the estimation in which she held her friend, and her own personal aspirations for the glory of the heavenly world.

Is there no high reward for noblest strife?  
Can character like hers be bought or  
A soul like hers is worth a thousand  
spheres  
Rolled into one, and sown with diamonds bright,  
Strewed with fair flowers and bathed in  
radiant light,  
Flashing with splendor through eternal  
years.  
O, lovely friend! I know that thou art  
free  
From every pain, and crowned with  
glory bright;  
I would not call thee back into the  
night,  
I only wish that I were there with  
thee."

Mrs. Lea was a lovable woman. She was generous, frank, kind-  
hearted, she knew more of smiles  
than of tears. Her's was a sunny  
character. It was aglow with high  
purposes and aspirations. She loved  
the good, the true, the pure. She  
held communion with all that can  
exalt humanity.

She made home an Eden upon  
earth. It was much more to her  
and her family than a staying place.  
Here every domestic virtue was  
cemented, and every noble quality  
was tenderly nurtured. She hono-  
red home as the center of all re-  
fining influences.

Mrs. Lea loved Christ. Christiani-  
tism was to her a living and effica-  
cious reality. Its motives were the  
highest to inspire humanity to nob-  
le living. Its principles were the  
embodiment of infinite wisdom, and  
for that reason unerring as a direc-  
tory in life's aims. Its hopes point-  
ed beyond mortal decay to the  
realms of life and light.

She was the most consistent  
Christian woman whose friendship  
it has been our good fortune to en-  
joy. She did not believe one thing  
and practice another. Christianity  
was a vital principle. This being  
her faith, she did not regard it as a  
condescension, much less irksome,  
to instruct on Sunday evening the  
negro females on the farm in its  
gracious and renovating doctrines.  
And all this was done with a dig-  
nity and womanly reserve and gen-  
erousness that added grace to virtue.  
Nor is this all. She saw God in  
every event of life, and so she was  
serenely and habitually cheerful.  
For her, "to live was Christ, to die  
was gain." We doubt whether any  
honors or preferences in life, any  
sorrows or calamities that befall  
humanity, would have ever dis-  
turbed the superb, yet humble and  
robust Christian consistency of our  
cherished friend.

Such a heritage she has bequeath-  
ed to her bereaved husband and  
children, and sorrowing father, sis-  
ters and brother. The aroma of  
her life pervades her home and the  
circle of her active influence. "She  
is dead, yet speaketh." The  
value of such a life to the home and  
community is incalculable.

This tribute we bring in all love  
and reverence in memory of her  
whose young life exemplified Chris-  
tianity in its fulness, and in its radi-  
ant, joyous power.

CHAS. H. OTKEN,  
Summit, April 29, 1893.

MARRIED.

At the residence of Bro. J. M.  
alay, by Eld. A. A. LOMAX, Mr.  
Q. Martin and Miss Lizzie Halley,  
April 19, 1893.

The groom is the efficient Chan-  
cery Clerk of Copiah county, and  
honored deacon of the Hankhurst  
baptist church. The bride, one of  
the loveliest of her sex, is also a  
cultivated, cultivated and refined. It  
indeed a promising couple—a hap-  
pily united. May their days be many  
and prosperous.

The Preacher's Magazine for May  
as usual, packed full of helpful  
articles of great value to the pastor,  
teacher and Bible student. We es-  
pecially note among the varied con-  
tents a sermon by Rev. W. L. Wat-  
son entitled, "Lightness in Religion,"  
and also one by Prof. J. A. Mc-  
Cormack on "Manum." Rev. Mark Guy  
Parker continues his series of articles  
on "Moses," and writes in this number  
"The Institution of the Passover." We  
show to begin the study of He-  
brew," by Rev. J. T. L. Maggs, and  
"exploring the Bible," by Rev. W.  
Labrum are most excellent. The  
millennial Department contains  
many outlines of sermons, among  
them "My Lamp," a sermon to chil-  
dren by Rev. Robert Bryson, "Sal-  
vation," by Rev. William Tyeon,  
"Past Recollections," an annu-  
al outline by Rev. W. G. Bar-  
nwell, all helpful and suggestive.  
Notes and Illustrations. "Notes  
on the International Lessons." The  
outline Addresses on Golden  
Texts," (particularly helpful to the  
Lector and Sunday School superin-  
tendent) are departments of the  
Magazine. Rev. Edwin Davies on  
the Books of the Bible. "A Pal-  
ladium Prayer," by A. Maciaren, "D. D.  
Mission and Character," by Rev.  
James Kent. "The Person of  
Christ," by Rev. J. Robinson Gregg.  
are also the titles of scholarly  
articles. The Magazine is published  
monthly at \$1.50 per year. Single  
copies, 15 cents. Willbur R. Ketch-  
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